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The same topic comes up repeatedly in different lectures, being discussed partly in one place and partly in another. As an apology for the many repetitions it is said that the lectures extended over four years. But why did not the author revise his lectures and thus make them more valuable?

The old view as to the etymology of the word *nabhi* (prophet) is adopted, viz., that the prophet was so filled with Divine Inspiration that it "bubbles up" out of his speech. That view, however, which makes the word mean "speaker," is certainly preferable, and is better in accordance with a true idea of prophecy.

The writer appreciates the relation sustained by questions of "criticism" to the subject under discussion. He gives two entire lectures, and two appendices to the composition and date of the Pentateuch.

The last three lectures, in which the Messianic idea as indicated in the Apocrypha, the different movements of national life in Palestine in their bearing on the Messianic idea, the teachings of the Pseudepigraphic writings concerning the Messiah, and the last stages of Messianic prophecy are treated, are especially interesting and valuable.

Why will publishers issue a book without a single index?

USE AND ABUSE OF ASSYRIOLOGY.*

This volume gives us in printed form the annual discourse delivered by Dr. Brown before the students and faculty of Union Theological Seminary, September 18, 1884. Assyriology has been more or less misused in defending the Old Testament: (1) There has been *overhaste in its employment*. Scholars have, in many cases, been too eager to announce what seemed to be discoveries; writers have accepted and used these announcements before they have been shown to be true. Theories and suggestions have been allowed too much influence. (2) There has been, on the other hand, a disposition to *refuse to accept the clear facts* brought to light by this study. An Assyrian statement is discovered which does not accord as fully as one would have it, with a corresponding biblical statement. For the sake of harmonizing the two statements, a meaning is forced upon the former which is by no manner of means warranted. It is wrong to "hail with eagerness well-attested historical documents when they say what you want them to say, but to discredit them with all your might when their utterances are troublesome to you." Dr. Brown speaks words deeply significant when he says "It is a pity to be afraid of facts." (3) It is also an abuse of Assyriology to *ignore the new problems* which it raises. Without a doubt it smooths over many old difficulties, but it gives rise to many new ones. These must be recognized by the Bible-student; they must be discussed from an unprejudiced standpoint. The discoveries of Assyriology, for example, must lead to a renewed discussion of the early narratives in Genesis. Were these narratives revealed directly to their human author? Were they handed down from antiquity under miraculous supervision? Do they belong to the common stock of popular Semitic tradition, cleansed

* ASSYRIOLOGY, ITS USE AND ABUSE IN OLD TESTAMENT STUDY; by Francis Brown, Associate Professor of Biblical Philology in the Union Theological Seminary, New York. New York: Charles Scribner's Sons, 1885. Pp. 96. Price, \$1.00.

under the special influence of God? Or, how shall we explain their present appearance and form? To ignore these questions is an abuse of Assyriology.

But the *uses* of Assyriology in the study of the Old Testament are numerous and important: (1) It gives the Old Testament literature a *new* setting by teaching us the racial connections of the nation whose literature it was. (2) It shows the *essential differences* between the Hebrew and other nations of antiquity. The student of Assyriology soon discovers the absence of that spirit which characterizes Hebrew literature. "There is a truth of spiritual conception, a loftiness of spiritual tone, a conviction of unseen realities, a confident reliance upon an invisible but all-controlling power, a humble worship in the presence of the Supreme Majesty, a peace in union and communion with the one and only God, and the vigorous germs of an ethics reflecting his will, which makes an infinite gap between the Hebrew and his Semitic brother "beyond the river," that all likeness of literary form does not begin to span." (3) Assyriology furnishes many positive historical confirmations of Hebrew history. It stamps the Hebrew annals as honest and accurate, and to this topic the writer devotes nearly one-half of the discourse.

In this notice, we have aimed merely to sketch the outline of the book, using often the writer's own language, hoping that those under whose eye the notice may fall, will be led to read the book itself. Many essays and papers have been published on this, now fruitful, theme. But for the general reader, who desires to know something concerning the relation of this new science to the Word of God, there is no treatment, so far as we know, which presents the subject so clearly and forcibly, so critically and satisfactorily. For one who desires to read more widely, the Bibliography with which the volume closes, is worth far more than the price of the book.